A VOICE FROM THE WILDERNESS

(A VOICE FROM THE DESERT)

BY:
T.L. VASWANI

Edited by:
Prof. Sakhi Qabool Muhammad

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SACHAL CHAIR,

Shah Abdul Latif University,
Khairpur, Sindh-Pakistan.

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MESSAGE

The key reason in communion between the Spirit and matter was 'Love'. God, the celestial source, we all have come from, before creating the universe asked the entire creation, "Am I not your Lord?". And all they responded, "Yes, we bear witness", The philosophy laid therein was that brfore accepting Him as Originator of all that esists, one has to be an inspired soul and be indifferent to the woe and weal. This world is full of sorrows and sufferings through which a human being has to pass in such a way, that his primordial pledge to reunite the small self with the Supreme Self, may not be affected in any way,. Mystic Poet Sachal Sarmast has very beautifully elaborated the doctorine in the following Sindhi verse:

گونڊر ڏينهن گذار، جان تون جئين جندڑا
سوئي عهد پار، جوئي ڪيئي پرينءَ سان.

Your days of difficulties, you spend;
As long as to you days life lend.
The promise that you made, fulfill,
To the Beloved you, made with your will.

The Mystic-poet's message is an abiding truth which should not only be raised in the conference or qolloques for discussions to arrive at some conclusion

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or irrationally applied for convincing others. But it trully merits to be adopted in daily life to attain faith, nobility, tolerance and peace, of which we are more needy than in the past.

Apart from delivering education in multifarious feilds of learning, in my own openion, it should be the leading manifesto of a university to produce a civilized group of people to build a cultured society in which universal love and brotherhood may prevail. An with this motive Sachal Chair has been erected at Shah Abdul Latif University. In this connection the endeavor of executives and staff of Sachal Chair, especially its dynamic young Director Professor Sakhi Qabool Muhammad Faruqi, is greatly admirable and I will not hesitate to add a single word more for him 'Unequaled'.

The purpose of presentation of this book "The Voice From The Wilderness," originally 'A Voice From The Desert' is a humble effort of this university to enhance the educational, moral, literary and humanitarian values. I pay my profound gratitude and acknowledgement to those professors, officers and members of this university who are selflessly and entirely devoted to it.

Prof.Dr. Bashir Ahmed Sheikh
Vice Chancellor
Shah Abdul Latif University,
Khairpur

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EDITOR'S NOTE

The vast majority of us have entirely missed the true joy of our hearts by deviating from our spiritual origin. We are now mentally and physically embarrassed and unbalanced. The world once was worth place to live in, but we have lost it by drowning ourseleves in to the ocean of temporal enjoyments and easiness and consequently, in today's pseudo modern world, the humanity is entirely surrounded by the sense of depression and deprivation.

It also a great tragedy for all us that even the most of existing spiritual centres and their front-runners are self-serving and materialistic. Though they apparently seem to be the great doctors of divinity yet they actually have themself gone astray. It is really a disaster for all the followers of the Eternal Truth that they have unknowingly become the victims of such selfish guides who are the occupants of only the lavish and religious designed buildings but not of the Ancient Sacred Treasures. Such adherents have unluckily selected the path which ends without any destination. About such masters the great Master of the Path, Sayed Ali Bin Uthman Al-hujwiri (400-465 A.H) popularly known as Data Ganj Bukhsh, in his renowened mystical treatise 'Kashfal-Muhjub', the unveiling the veiled, says:-

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"Though a pseudo mystic is commonly regarded as mighty as a wolf, yet true diviners count him as in capable as a fly".

The true mystics, as Sachal did, have always played an important role in promoting the spiritual, physical, social, moral and literary values. The worldly academies have always produced the scholars, intellectuals and outwardly disciplined group of people, who are also a great source of donating to this short-lived planet, while there still are some ancient institutions which have been ...oviding the serene souls in form of 'Perfect Man' the man totally free from the shackles of mental confusions and physical contentions.

The world's literary history testifies that the great part of literature, including prose, poetry and fiction finds its origion in the mystical doctrine of 'Whadat-al-Wujud', the Divine presence within. All they intuitionally contain an eternal cry for some ideal and the cry ends in the state of union and the supreme degree of union is the Unity of Being or to find the Beloved within. And it is the centeral theme of St. Poet Sachal Sarmast which we have tried to elaborate in present bookish composition in your hands.

Hafiz Abdul Wahab (1739-1827 A.D.) was called 'Sachal or Sachoo' due to this extraordinary truthfulness and 'Sarmast' because of he mostly remained under the

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influence of intoxication of True Love. And though outwardly his spirit has passed on to the real realm, yet will remain alive in form his everlasting exemplary way of living and teaching.

The main plan and purpose of establishing Sachal Chair at Shah Abdul Latif University, is to launch various research projects to highlight the life and message of Mystic Poet Sachal Sarmast in particular and Mysticism/Sufism in general. The book 'A Voice From The Wilderness', originally "A Voice From The Desert", is a humble effort to serve the above purpose and though the book has been renamed under the sincere guidance of Prof.Dr.Bashir Ahmed Sheikh yet it bears its original contents by the author.

I pay my great gratitude to the author of this book, T.L. Vaswani (1879-1966 A.D.), the mystic, philosopher, educationist and humantarian of his own time and J.P. Vaswani, the first editor of this book, the mystic and philosopher of his own repute and a true successor of T.L. Vaswani.

Many thanks to Professor Dr.Bahir Ahmed Sheikh, Vice Chancellor of Shah Abdul Latif University, Khairpur, the senior educationist, scientist and administrator, who has also devotedly served in the East and the West, for providing all possible supports for the process of printing and publication of this beautiful

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book.

I also acknowledge the efforts of former Vice Chancellor Prof.Abdul Hameed Memon, the renowned short story writer and scholar, who also took a keen interest in this regard.

I am thankful to Dr.Tanveer Abbasi, well known Sindhi Poet, reputable medical practitioner and Advisor Sachal Chair for his kindness.

I am also grateful to my friend Prof. Dr.N. G. Mansukhani, who took pain and even being heavily engaged, wrote the preface.

I am also thankful to my all colleagues of Sachal Chair, who favoured me in all aspects as well as Mr.Qurban Ali Mangi and his assistance Masood Ahmed Memon of Popat Printing Press, Khairpur for beautiful printing of this mystical treasure.

Prof.Sakhi Qabool Muhammad
Director
Sachal Chair
Shah Abdul Latif University,
Khairpur

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FORWARD

The Valley of Sindh abounds in many saint-poets, who have been acknowledged as one of the best mystic poets and philosophers of the world. The greatness of this valley does not lie in the fact that Indus River flows through its whole length, nor because of its ancient Mohan Jo Dero Civilization, but because of its great Sufi Saint poets and sages like Shah, Sachal and Sami.

Few words are needed in sending this unique book out into the world. The book "A Voice from the Wildness", the originally "A Voice From the Desert' authored by T.L. Vaswani, a philosopher and philanthropist of his own character, is actually the Voice of eternal Truth in form of Sachal Sarmast of Shah Daraza. The voice of profound sincerity, the unfathomable atmospher of love and bliss, which emanates from him, fills one to overflowing and infinite way of life and is literally beyond the range of human expressions. To fully appreciate him, one must directly taste the flaver of his mystical experience and teaching, so that he may, on some extent, be receptive to the contents given in this beautiful book.

Though the Sufistic world is extremely enriched with the people who represented the noblest traditions of the path, yet he not only occupied a unique position but also proved himself in the highest humanistic and

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celestial terms. His views comprehends the whol life, external as well as internal, spiritual as well as temporal. His poetry, which I have myself experienced and prefer to call "The Song of Soul," is the reflection of Divine Potency, adorned with the emporium of thoughts and purpose of true life. It touches and stirs our soul with the Love Eternal and shows the path of devotion to the Name Divine. His all themes are fully interwoven with the Vedic, Mystical and Sufistics wisdom.

In the ecstasy and outspokeness he was earnestly equalled by a few. He was clear and forthright in his point a view. Though he had witnessed many historical instances of such people being eliminated for raising the slogan of eternal unity "Ana'L-Haq," (I Am The Truth), such as Husain Ibn Mansur al-Hallaj (858-922 A.D.) was cut into pieces, Ayn al-Qudat Hamdani (1098-1131 A.D.) was executed, Makhdum Bilawal (1451-1522 A.D) was crushed into an oil squeezer and Shah Inayat (1652-1718 A.D.) was beheaded, yet Sachal was lucky and daring enough to cried out the same but in a clearer voice and avoided a tragic end, possibly his exceptional influence among the rulers as well as their subjects. In this connection his own regal family background and their spiritio-literary hold can be ruled out.

As a true Sufi saint poet Sachal had a heart which embraced all irrespective caste, creed or culture and recognized all as the manifestation of One Eternal God. In his lyrical poems one can clearly hear the cry of sympathy for the people poor and forlorn. He Says:-

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"Listen to the lonely song of the poor and forlorn,

And Learn to share with them what you possess.

We live in the turbulent time and changing waters of our society, with the materialistic urges, eliminating our soul from the reality. Such human creation has accepted the arrogance with the resultant imbalance of their brain services, loss of moral consciousness, sentiments of love and sense of harmony. Then the destruction of physical and mental health becomes inevitable. The conflict and discord completely dominate the human races leading them to the ethnic feeling and human holocaust.

The enormous accumulations of knowledge regarding the physical phenomena of a man have become so dominant, that the subtler level of his nature, the greater orbits of his consciousness, have little or no place in the knowledge of Divine field. St. Poet Sachal with his saintly presence, in this compilation, has shown practical guidance to all, with exposition of spiritual path to love God and his creation. The centuries after he has physically left us, we still find that world needs him more today than at any other time.

Prof. Dr. N.G. Mansukhani
The Queen's University, Belfast
Northern Ireland, U.K.

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INTRODUCTION

On the fourteenth of Ramzan in 1827 A.D., he left this world. And every year, that day, a "Mela" (gathering) is held at Daraza, the village which is become a shrine to many,- where he passed away. In thousands they come there, every year, to get belessings of Sachal Sarmast who they say, is not dead but has only departed and who has greater power now to bless and heal the heart.

The genius of Sindhi poetry is, essentially, lyrical. In Sachal, Shah Latif, Bedil and Sami, the lyrical is belended,-as in Jalal al-din Rumi and Jami of Iran,-with the mystical and meditative. Sachal's lyrics aspire to a living and loving union with the one who transcends the many that change and pass. The "many" are the veils which shut out the Light. They must be pierced through to behold the Adorable Face of the Beloved.

Today, Sindh needs must study anew, Shah Latif and Sa'mi, Sachal and other Sufi poets. They purify the heart and affections, while current education makes us clever, controversial, communal, sectarian. When will new schools appear? When will Sindh be born anew?

The very heart of true mysticism is expressed in following little song of Sachal:

"The Beloved is within thee!

Go and search: you will find

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The Beloved in the heart within!"

Sachal was a true fakir of God. Who is a fakir? The word in Arabic means "poor". Blessed are the poor in spirit." said Jesus. Was not Jesus a fakir, too? Did he not say to his desciples:-"Call me:-O poor one!" "I have nothing by day and nothing by night: yet am I the richest among the sons of men!" So Sachal, having no wordly possessions, loved to think of himself as a "king among men". "You see me," he said, in fakir's garb. but if you will know my inner self, you will know that I am not a beggar but a king amongst men".

I love to think of Sachal as belonging to the "Brotherhood of the saints of God," Jesus" said, "a great Sufi, is the seal of saints." Sachal was atonce a poet and saint. Entire self-surrender to God,- is the secret of true saint, a true fakir. Such a one hath marks:- the first is devoting to the Name of God. A true fakir is he who sings the Name. With what joy did Sachal sang the Name! In his eyes was radiant the light of the Name. In his sleep, his dreams and daily activities, in the aspirations and illuminations of his heart, he sang the One Name Divine.

Another mark of the true Fakir is meditation.

Yet another mark, too, has a saint: he combats and conquers passions, appetite. He knows there is in the world a 'divya Shakti', a Divine Energy, a Spiritual force called God. But there is, also , a Dark Power,-passion. He battles with it and conquers it. He conquers because

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he has the strength of ten, through communion with the "Murshid," (the Teacher), and with the Holy Spirit in the Heart.

Sachal sings many of his poems in the name of "Khudai." The meaning of the word is the "Divine Life." The centre of this life,- the Life Divine,- is the heart. The Holy Spirit dwells in the Heart of man. The word used by Sachal and other Sufi singers and thinkers is "qalb" (Heart). It is of two kinds. There is qalb, the heart which is centre of earthly appetites: and there is the qalb, the Heart which is pure and divine,- the throne of God. It is the Heart haqiki (Real). It is the shrine of Eternal Beauty,-the shrine of the Beloved. Sachal refers of this Heart, in words charged with deep yearning in the following poem,

"To my courtyard He came.
Blessed, blessed am I!
In love was my heart knit to Him!
He came to meet me,-a poor fakir!
Messengers did I send Him, again and again,
With one message:-
"When wilt thou come? When?
At last He came: to knit this poor fakir
To his Feet Divine!
He came to take me Himself
To the Realm where shines the Light

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Of the Ancient, Eternal One!"

Sachal was, also called "Sarmast" (God-intoxicated). He lived and sang as an "Inspired" man. Bedil; himself an 'inspired" poet spoke of Sachal as "Mansur-Like," a manifestation of Divine Love.

They called him "Masta" (intoxicated). Sachal would sing of God the Beloved and enter, again and again, into the "Super-Conscious." His companions called it masti or "Madness Divine." This the great seer, Plotinus, called "ecstasy." Sachal would sing, "Tambura," (One stringed instrument) in his hand, then would dance in divine enthusiasm until he passed into ecstasy.

Sachal was a love-intoxicated seer and singer of God. Every inch of this man was charged with love. There are passages in Sachal's songs which remind me of the teaching of Father Zossima,- the most spiritual character, perhaps of Dostoevsky. In one of the scene depicted by the great Russian writer, Father Zossima kneels down, kisses the ground before a sinner,- a sacrilegious libertine,-and, intoxicated with love, says:-

"Love all God's creation,-every grain of sand!
And every leaf and every ray of God!
Love animals! Love plants! Love eveyrthing!
Love everything: you will arrive at God's Secret
of things!

So great was Sachal's love for all and so deep his

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humility that he never called any one his "disciple". He felt happy to find that Hindus and Muslims came and sat together in the fellowship meetings "Blessed" he would say "he who would listen to the Bani, the word of inspiration."

Sachal's great contemporary, Bedil-a singer and poet,-refers to Sachal as a "Symbol of Love Divine," a "God-intoxicated" man. In Sachal's words," Bedil adds, "was a flame of the Eternal. In his ecstasy and inspiration he resembled Attar, the ever blessed. Sachal was of the great army of Lovers of the Light."

In a beautiful, little poem, Sachal says,

"I went to the bazaar, one day:
I saw a nightingale in children's hands,
With a red string, they tied the nightingale tight.
I went to him and said:-
"O song-bird of plaintive love!
Why didst thou leave the fair garden,
For this place of imprisonment?"
the nightingale smiled and said:-
"Dost thou not know,
That he who would walk the way of love,
Must wear the cordon red,
And secrifice his all to the Beloved?"

In this two-fold note of sacrificial love and self-reverence is Sachal's key to dedicated life. Sachal says:-

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"Renounce all doubts concerning thyself:
Realize thy unity with the Eternal!
Behold within thyself the Wonder!
Why dost thou wander far and wide?
Dost thou seek the Beloved? Then know
The Beloved is in the shrine of thy Heart within!"

In a brief, beautiful line in one of his poem, sachal tells us he is come into this world to harmonise and reconcile, to bring all men together in one "Brotherhood." He reminds us that he is come as an "Ashkara." a "Revealer": he is come to reveal unity, and to ask us all to turn away from sectarian strifes to the Path of Love.

Who will walk the way of Love? He who will be "intoxicated." Yet it is not grape-wine Sachal wants." Give me," he says, "the wine of unity, the wine of wisdom." He asks for that true intoxication which is absorption in the One,-the Shining One and His Messengers.

Sachal communed with the Love Eternal: so did Mansur. A great Sufi poet of Sindh speaks of Sachal as "Mansur-like, intoxicted with Love."

Not "opinion" but "Truth" was his watchword: and in his heart was the longing that his life and words would be a voice of Haq, of Sat,-of Eternal Truth. He taught his disciples the truth that to attain Haq they should first be ready to adore Him as the Lord of

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aspiration and pain. In a poem, he says:-

"Innumerable be the books you read: of what avail are they?

Many be your meritorious acts: of what avail are they?

Far are you from the Beloved if there be not the longing in your heart!"

"Be obsorbed each moment," Sachal says, "in the white radiance of the Beloved!" Be absorbed, and they will know that the Master is but one, that in every "Picture," the "King" hath entered Himself". Yes, in every Picture,-every race and religion, every prophet and saint, every scripture and song,-is the shining One revealed. In the Quran and Gita is the One. The Beloved hath entered into every Picture,-into all!

Many there be who are on the pilgrim path: but how many are on the Path of Love? Move on! Look straight before you! It may be, on your way you will be lost, again and again. But fear not! Move on the way with a tranquil mind a quiet heart. And you will reach; at last, the world where you will be a zero and be lost in thy Self. And losing yourself, you will find your Self within,-the presence of the Beloved!

Over and over again, Sachal says:- "Be not imprisoned in the jail of "I" and "me". He who hath transcended self,-he verily hath attained to the Highest: he hath become "perfect!" Such an one, Sachal says, "knows no difference between the Hindu and the Muslim. For Aallh is the Lord of all and in all shines the

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One Picture Divine!"

Sachal sounds the notes of Unity and Love, again and again. He says:-

"The One is within thee:
The one is outside thee!
Inside thy shirt is the One Beloved:
In thee, in me, in him, in every place,
The One alone doth speak!"

The central thought in the message of Sachal to the modern man, I interpret in a few words thus:-

"Awake! Awake!
Awake this very hour today!
Awaken to the City of Light!
Be not in love with sin.
Think no evil of any man.
Be strong.
Strive not for greatness, wealth, applause.
Strive for truth, purity, courage.
And as a brother among thy brothers be.
Listen to the lonely song, Of the poor and forlorn
And learn to share with them what you posses,
And bear witness to the One,- the Shining One!"

T.L. Vaswani (1879 - 1966)

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THE MYSTIC AND HIS MESSAGE

SACHAL was born in the year 1739 A.D. in a quiet, little village in Sindh. The village is known as "Shah Daraza." Shah Daraza belongs to Khairpur,-a state ruled by a Mir. In Shah Daraza stands a monument to Sachal, built by a disciple,-the Ruler, in the those days, of Khairpur,-and repaired, some years ago, by sixth master of thought,-Sakhi Qabool Muhammad II (1842-1925).

Abdul Wahab was Sachal's name: he loved to be called "Sachedino." The meaning of the word is:- "A gift from the True One," "A gift from God who is Truth." Sachal was, verily, God's gift to Humanity, God's gift to the people of Sindh. In many of his poems, he calls himself "Sachoo": and it is true he spoke the truth not minding what others said.

A beautiful story is told of Sachal's boyhood. He is hardly seven years of age when the great Poet-Saint of Sindh, Shah Latif, comes to Shah Daraza on a visit to Sachal's grandfather, Khwaja Muhammad Hafiz alias Sain Sahib Dino Moragi (1681-1772). Shah Latif sees

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Sachal, blesses him and says, "You are destined, my child, to unveil the secrets of the Wisdom these lips declared to the people. Blessed are you" Sachal proved, indeed, to be a revealer and an interpreter of the Wisdom of Spiritual life.

Sachal was a child when his father Khwaja Salah-u-Din died. Sachal thereafter lived with his gradnfather Sahib Dino, then uncle, Pir Khwaja Abdul Haq I (1770-1793), who was a pious man. Sachal regarded him as his murshid (Teacher). Sachal says in a little poem:- "My teacher was Pir Khwaja Abdul Haq: he was not a slave-soul but a free soul whose life was filled with love for Haq or the Truth:" Pure was he and truthful in speech and action. His wife was alive for two years only: he did not marry again. Sachal, as a child, was looked after by a nurse whom Khwaja Abdul Haq always treated with high regards. She was a pious woman. Sachal called her "Mother". Blessed was she!

Khwaja Abdul Haq was influenced by an Order of the Fakirs named the Chrishti Order,- a Sufi Order of which the first centre in India was Lahore. From Lahore the Chishti Order advanced first to Delhi and then to Ajmer. The Chishti Order put emphasis on purity of the heart; and they spoke of the spiritual value of music.

At the feet of his uncle, Sachal had his early lessons in education. Khwaja Abdul Haq taught Sachal

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that true education was of the Heart. Sachal assimilated the truth that the gift most acceptable to God was the gift of Heart. "O rich man! if thou bring God a hundred sacks of gold, He will say to thee:- Bring thy heart as a gift to My Door!" He who gathers sliver and gold becomes old: but he is ever young whose name is writ or sung,- in flower or stream or shining star or in the dreams of beauty and truth!

Sachal's heart was enriched in solitude and loneliness. He would often close the door and be alone with Allah,- the Eternal. He would close the door and have converse with God. To Sachal, as to Al-Ghazzali (1058-1111), came the realisation that, "a true Sufi was a man of intuition and meditation, not of words." Sachal rejoiced in communion with God. "He only knoweth God to whom God hath shown Himself!" Again and again, Sachal fell into deep "unconsciousness" and there came to him realization that Truth was verily, known in ecstasy.

Sachal's eyes were often wet. Night after night, he kept awake to converse with God. His face was radiant with beauty. When he opened his lips and sang of love and the Beloved, his long, flowing hair often standing erect, he won many hearts to the Life Divine.

Simple was Sachal,-in dress, in diet, in daily life. He wore in winter and summer coarse, Khadi cloth and

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said:- "I am happy, very happy"! From wine and opium and other intoxicants he kept aloof. His one "intoxication" was the "Name" of the one Eternal Allah. In one of his poems, Sachal Sings:-

"The murshid (Teacher) spake
To me, one day, thus;
"Renounce thy friendship with the world:
Remember the One Only Name,
And forget every thing else!"

In the Desert he spent much time in silence. In the Desert he listened to the still, small voice within. In the stillness of the Desert he sat,-communing with the Mystery that is God.

A few came sometimes to sit with him in meditation, "Where two or three are gathered in My Name, there am I in the midst of them." He would often sit by a window looking out of it and, again and again, he would go into deeper silence on beholding a form of a Beauty such as was not seen on earth or sea.

He was a lover of the Beauty and Beauty was to him a theophany,- a manifestation, an "emanation" of the Eternal Face. "In every form", he said, "behold the One Face of Beauty. To see aught else is a sin!"

Sachal loved to adore God as "Haq," (Truth). Haq Truth, Sachal said, was a Hidden Treasure. The Hidden

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Treasure, God made manifest in the "Mirror" of maya and creation came into being." In a poem, Sachal says:-

"He, the Friend, came
To the bazar of Egypt:
He came to offer Himself,-
His Beauty supernal.
He came to see Himself,-
The King of Beauty!"

Sachal worshipped God as "Truth" and "Beauty." "Follow the Truth," Sachal said. He did not follow "opinion," "custom" or "creed."

Sachal's "ecstasy" was the "ascent" of his heart to the Unseen. Music helped him to ascend and move in a new atmospher of the Spirit. One day, he fell ill. No medicine cured him. But his heart aspired to the Spirit. All of a sudden, some ladies arrived at Shah Daraza, the spot where Sachal laid ill. They were reputed to be good singers: they had faith in God. They came for Sachal's darshan. He looked at them and said to a brother who sat near him :- "My physician have arrived. Blessed be the Name of Allah!".

The ladies started singing. They sang in faith: They sang with longing in their hearts. And as they sang, their eyes were touched with tears. Sachal listended to the songs, then got up,- and was cured! "Music," Sachal said," is the healer of illness!"

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Music dedicated to the One Name of Beloved intoxicated him. No other intoxicant, neither Bhang (Hemp) nor grapewine, did he desire."The seeker, he said, should drink cup after cup of Wisdom (ma'rfat) from the hands of the Teacher (murshid), and in the Teacher's Eye of Compassion behold the Image Divine and be absorbed in it," In a poem, Sachal says,

"O cup-bearer!
I want not grape-wine:
Give me to drink of the wine of Unity
And be freed of all sepration!"

IT IS EASY TO understand why there was a conflict between Sachal and the mullahs (orthodox, priests) of Islam. Sachal was a mystic: the mullahs represented the ecclesiastical class. Sachal aspired to build his life in love. The mullahs could not outgrow "creeds." Sachal said:-" Creeds I cannot accept. My place is not among the orthodox nor the hertics." Sachal saw the underlying unity of the Hindu and the Muslim. He says in a poem;

"Hindus and Muslims
Are all emanations
Of the One Name,-Aliph!"

All peoples and races have issued out of the One: in this faith of his Heart was the secret of Sachal's life. Sachal regarded national and credal differences as

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accidents of time. Sachal saw the unity of races and religions in the One Eternal. Realize this, says Sachal, and bloom as bloom the roses of spring. Sachal adds, "Even if, like Mansur, - the Iranian mystic, you are crucified, cling to this faith in the One Eternal Love!"

The mullahs of Islam rose as one man against Sachal. To them this great Teacher to Truth boldly said,

"Bum the books to ashes and dust:
Thus hath the murshid taught me!
He, too, hath taught me
To know the Eternal!
To everyone of you, I say:
"Thou must first know thyself,
Then walk the Way of Love!"
Of this way of Love
Hath my Teacher taught me."

The mullahs complained against Sachal to the Mir,-the Ruler of Khairpur. But the mullahs could not prevail against the poet-mystic. The Ruler was Sachal's friend and disciple. Sachal realized that the worst enemies of religion were they of its own household. Sachal says in one of his poem:- "Not until these temples and mosques, which are the haunts of sectarianism, are renounced, may one hope that man will walk the way of Truth." In another poem, Sachal sings:-

"Behold the justice of love:

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It granteth freedom from all creeds!"

As a true Sufi, Sachal had a heart which embraced all men and all religions as manifestations of the One Eternal God. Sachal Sings in his poems of the "Devi" and "the Guru Granth Sahib." Rich, indeed, was Sachal's reverence for Guru Nanak: Sachal named his dear disciple Yousuf as "Nanak Yousuf." At Sachal's feet sat Muslims and Hindu disciples to sing of the "One Beloved" adored by seers and dervishes of Islam and the Hindu Faith.

Abul Fazl, who too was a Sindhi and who served as a minister in Akbar's cabinet, wrote for a Hindu temple in Kashmir the following beautiful lines. I quote them as they echo the very essence of Sachal's teaching of the unity of all races and religions.

"O God! in every temple
I see the worshippers that seek Thee.
And in every tongue I hear
Thy servants who sing Thy Name!
Islam and the Hindu Faith
Do both feel after Thee!
Each declares:-
Thou art One!
And thou hath no equal!"

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ALIPH,-THE ONE BELOVED

A BEAUTIFUL STORY is related of Sachal as a student. Sent to school to receive education, he recited the first letter "Aliph," and then refused to go further!

"Aliph," the first letter, stands for the "First One." When asked to say "Bey" (the second letter in the Sindhi alphabet), Sachal said:-"Aliph, the first, is Allah,-the Eternal. He is the One only Reality."

Many poems of Sachal sing this thought, again and again:- "Is not Aliph, the first letter enough?" Bey, you say, is the second letter: how can there be a second beside Allah,- the First? To speak of "Bey" beside "Aliph,"-the Eternal,-would be to deny Him who is the First and Last of Life, the Alpha and Omega of existence. A knowledge of outer things is of little avail, Sachal said. Is not Aliph enough? Libraries of books are around men, but they are still so far from the Light! If the heart be dark, books can teach nothing!

Sachal, it is true, studied "illim," external knowledge. He studied Persian and Arabic. But he learnt from fakirs and mystics and from Nature and the

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Heart within, more than he did from books. He absorbed the influences of Nature and inspirations of the great Sufi singers and poets. And Sachal studied the Scripture of the Heart. The one word of the heart was "Allah": and Allah was to him the "Beloved." Sachal studied in the School of Love. The longing to see the Beloved was as a flame in his heart. In the wasted wreckage of human life, he saw still the secret of Love.

What is the highest aim of life? "To live," said Socrates, "devoted to Wisdom,

"Wisdom and Love, Sachal said, are the dominant aspirations of life." To live thus is to commune with the Holy Spirit. This communion is experienced (1) in visions; and (2) in wakeful hours. Wakeful hours are the hours of "simple" life. So be not dominated by "desires" and worldly "goods."

The true man is the man of communion with the Divine Spirit. In such a man is kindled the Light. When in the Heart within me is kindled the Light, the Beloved reveals His Face. He whose life is in communion with the Beloved is the true man. Him we call a dervish.

Sachal was a dervish. The true dervish communes with the Holy Spirit (1) by meditation; (2) by prayer; (3) by contemplation; (4) by seva (service) of the poor; (5) by longing and aspiration in dreams and visions; (6) denial of wordly goods; (7) by music, songs of devotion and

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heavenly love; (8) by service of the murshid,-the Teacher,-one who refrains from the lusts of the world and has a light in his heart.

Such a man,-the true dervish,-is nearer to silence than to speech. To him, the One Reality is the Beloved. One is He: and without Him the world is nought. This world is a veil, of the World Invisible, which also is a veil. Behind the veils is the Beloved, ever calling to man:- "Be annihilated!"

Millions are the Names of the One. The noblest is Love. Most ancient is Love. The teaching of sages, prophets and saints, the guru-updesh of all the truly Great Ones, is Love. The witness of the Holy Spirit in the Heart, in the lives of Krishna and Jesus, of Nanak and Kabir,-in the lives of the Holy ones of humanity,-is Love.

Sachal says:- "Learn to love him who says he is your foe!" Does he bring you strife and hate? Give him in return the love of your heart. Look at yon tree! Stone after stone is flung at it. What does the tree give in return? Fruits or flowers! Does a man hurt you? Give him the healing of your love!

The essence of Religion, Sachal said, was love, not sectarian strife. He asked his disciples not to quarrel about creeds. He said that he offered his loving

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salutations to all, that in all he beheld the one Beloved. In Ram and in Rahim he saw the One. Sachal added:- "I see the One in Ravana, too! in Krishna and in Kansa I see the One Eternal Love!"

Some Muslims came to Sachal, one day, and said:- "A Hindu in a village is become a Muslim. Why won't you rejoice?" Sachal smiled and said:- "If, indeed, a mullah (muslim priest) had become a Muslim, it would have been a matter of joy!"

Sachal's teaching to his disciples was in these few words:- "Be transformed! Be new men, by passing through the fire of devotion!"

In Sachal's teaching, the salik,-the pilgrim on the path,- regards the service of the poor and needy as a mark of true spiritual life. He serves by his money, his tongue and his pen, his teaching, his prayers, his worship, his silent blessings. Sachal repeatedly urged that a true Sufi made others happy. "Give succour to the needy," he taught, not merely by word of mouth but by the noble example of his life; "give help to the sick and suffering ones. Give comfort to sad hearts. Give consolation to the afflicted."

Sachal sang: he soldom wrote his songs. And as he stood on his feet to sing, tears streamed from his eyes. And, over and over again he said:-

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"See not my sins,
And see not my wrongs,
Beloved! Be gracious to me,-
A sinner and servant at Thy Door!
And again:-
Unclean am I
And full of stains!
Open Thou the veil
And speak to me in Mercy,
O Merciful One, Al-Rahman!
That I may see Thy Beauteous Face!"

Sachal's songs are radiant with the inspiration of the Love of God and illumination of the heart. One of the Rulers of Sindh-the Mir of the Khairpur State,-was Sachal's disciple. Sachal asked him to be just and kind to Muslims and Hindus alike. Some of Sachal's earnest appeals to the Ruler remind one of what a Sufi teacher said to Harun al-Rahid, the great Caliph.

"The Country is thy house:
The people are thy progeny:
If an old women sleeps at night
Without having had her meals,
She would hold thee responsible
On the Day of Judgement!"

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THE INSPIRER

SACHAL WAS BORN IN 1739 A.D. About six centuries earlier was born another great Fakir whom Sachal revered no less than he did his murshid.

The name of this great Inspirer was Attar,-his full name being Farid al-Din Attar (1140-1234).

Both Attar and Sachal were among the greatest fakirs. Both, indeed, were ready to give their all for God. Sachal meditated on the thought and life of Attar and marvelled at the man. Sachal wrote many poems in Persian. In one of them he says:- "I marvel at Attar. He was not an attar, a druggist: he was a Revelation of Khuda,-the Eternal God!"

The word "attar" means "one who deals in attar,-the essence of the roses and other perfumes." Attar sold perfumes: he was a druggist and he, also, kept a pharmacy and dispensed his own medicines.

One day, there came to his shop a holy man, (fakir). He gazed around with the strange, wild eyes of an anchorite: and they were filled with tears. He looked at the room and his heart was filled with a strange sadness

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for Attar. Attar, amazed at the conduct of the fakir, rebuked him and finally asked him to go away.

"That is easily done," the fakir said. "But what about you? The Call of death may come to you at any moment. How will you leave the world when the hour arrives? I have so little: I can quickly go. How will you go when you have so many treasures?"

The words went into the heart of Attar. His was a prepared soul. He resolved to give up his shop without delay. He renounced his wordly affairs: he became a fakir of God. He joined a monastery and quickly grew in the graces of the contemplative life. One day, he attained, as his biographer said, "the most perfect degree of spirituality." Rightly has he been called the "Pearl of Faith in Sufism."

Both Attar and Sachal were dervishes of the purest ray serene. They both subdued the desire-self, the camal self, the nafs, in their "journey to God". "The dervish," Attar wrote, "is not led astray by creaturely desires and passions. Until a man treads his camal self underfoot, how can he find the way to the Abode of God?"

Both Attar and Sachal sang of holy Love as the "Path of God". In holy love, one has no longing after fine palaces and fair gardens, but has only the "pains of yearning." In such holy Love, you will not let your heart be trampled upon by body or mind: you will let your

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heart move steadily on to the "One Beloved".

Both Attar and Sachal refer to the "New Life" as "emergence into Light," "the Light of the Divine Presence." "Thy silence," says Attar, "is from Thy speech in the Heart, Thy dialogue with the Soul."

Both Attar and Sachal taught that the Eternal Wisdom made all things in Love. On Love they did all depend: to Love they all return. The earth, the heaven the sun, the moon, the stars moved in love. In love there was no "Thou," there was no "I".

In the Teaching of both Attar and Sachal is the note sounded, again and again:-

"True Love sees not an iota of himself:
True Love sees only the Beloved,-
Sees everywhere the One Face of the Beloved.
And he who knoweth Him doth know
That Eternal Life means passing away
From the personal self!"

Attar and Sachal are great voices of Mystical Life and both teach Union through Annihilation:-

"By Union was I merged in the Unity!
I am in Thee! And Thou art in me!

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Not in me alone! Thou art in all!
"I" have passed away:
I and Thou no longer are apart.
We have become one.
I am immersed in Thee:
And I never see my self save in Three!"

As shadows vanish in the sun, so do individuals vanish in the One Eternal God! This teaching common to Attar and Sachal, was not understood by the mullahs (priests). Both Attar and Sachal emphasise the truth that God is the essential Reality and Power in all things. The Eternal, they teach, is the One Source of every act and every movement. The One is the Spirit and Life in the Universe. To be lost in the One Life is to be truly happy. In this union is true religion: in this self-effacement is true immortality.

It is no wonder that the mullahs were annoyed with Attar and that a crowd attacked Attar's house and burnt it to the ground. Sachal, too, had to face angry mullahs in Sindh.

During his travels, Attar came to India. And the Hindu doctrine of maya,-all is fleeting, transient,-influenced deeply the thought of Sachal and Attar.

Many of the kafis of Sachal on the divine significance of love are reminiscent of Attar's book

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named "Illahi-Nama," (the "Divine Book,) which treats of spiritual or mystical love. Attar's "seven vallyes" or "stages" in the seeker's journey to the Haq (Reality or Truth) may be re-dicovered· in Sachal's poems which speak of the salik (seeker) who, in search of Haq, passes through the seven stages:

"1. The valley quest (Talab). 2. The valley of love (Ishq). 3. The valley of knowledge (Ma'rfat). 4. The valley of detachment (Tark), 5. The valley of unity (Tauhid). 6. The valley of amazement (Hairat). 7. The valley of annihilation of the self (Fana)."

Sachal refers in rapturous terms of this "annihilation" as "renunciation" of hud (finite existance) and passing into nabud before entering into baqa or the "Being of God".

Attar and Sachal sing in their poems the thought that you should become a bird, singing bird of God,- grow wings and sing,-and then "burn your wings in fire. "So, by extinction of your individuality, you arrive at the goal and enter into the life of the Supreme."

"Renounce," says Sachal, "you sensual desires, you carnal self. Be annihilated!" And Attar, in a picturesque passage, says:- "Renounce ambitions and lust and pride and glory and gold and all sensual desires" and so "build up the pyre of self-annihilation: and in that pyre throw yourslef and burn yourself."

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Both Sachal and Attar emphasise the need atonce of shakti and fana. The doctrine of shakti is the doctrine of the "lion's heart," the doctrine of self-reverence. And in the doctrine of fana is given us the thought that we should be "purified of passion, malice, lust and pride."

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THE PILGRIM'S PATH

THE TEACHING of SACHAL drawn from his Poems is presented here in the form of questions and answers thus:-

Q:- What is the essence of the true life,-the life in the Spirit?

A:- The true life rises above mazhab, (Religion) above sectarianism. The life in the Spirit is the life of Unity, Fellowship and Love. Sachal says:- "Never may I be entangled in man-made creed!"

Q:- What is Love?

A:- Love is masti, is the "madness" which transcends the Intellect. Man-made creeds are entangled in duality,-in differences: but Love transcends them. Love communes with Unity, with the One,-with the Beloved.

Q:- What does Sachal mean when he says:- "My murshid (Teacher) is not a slaves: he is the rupam [Roop] of Haq (Truth)"?

A:- Sachal rightly urges that a murshid (Teacher) of spiritual life is not a bondsman to a creed but shines in the Light of Truth.

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Q:- What religion should we aspire to?
A:- There is but one religion,-the Religion of Love Divine. It transcends all creeds and all scriptures. The emphasis in Sachal's teaching is on the Heart. It breaks the bondage of books.

Q:- What is essence of religion?
A:- Know thyself! See the One life in all creation, and give love to all!

Q:- Who is a salik?
A:- The seeker is called a salik. Seek and you will, one day, find!

Q:- How does "seeking" fulfil itself in "finding"?
A:- Seek! Therefore aspire! And you will one day, find the Teacher meant for you, and he will help you!

Q:- Who is a Teacher?
A:- A Teacher is called murshid or guru. The murshid is a picture, a representation of the Face Divine, the Surat (Conscious) of the Supreme.

Q:- What is the beginning of true spiritual life?
A:- The spiritual life of most of us begins with tauba or repentance.

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Q:- How far does shariat help us in the path of spiritual life?

A:- Shariat is "Law". It has its value in the measure in which external rules or rituals may help spiritual life. But it must not be forgetten that the essential craving of the heart is not for external rites or ceremonies but for the Inner light, the Nur.

Q:- "Know thyself!" the sages say. What is the way to know myslef?

A:- If you will know yourself, lose yourself,-in Love: and you will find yourself.

Q:- How may I attain? How to meet the Beloved?

A:- None hath attained who hath not accepted pain, suffering. This is named darda. Without darda hath no man attained. He who hath no darda is not a marda (man) Suffering, pain, darda, opens the window of gnana (enlightenment).

Q:- How may Truth greet me and guide me in daily life?

A:- Not until you live in the dust. Humility is the key to Truth.

Q:- What is the way to receive true Knowledge?

A:- It is not the mullah's way (priest's way,-the way of accumulation). Truth cometh in a flash. Truth captures you when you become a masta, when you are

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"intoxicated". Not by the gate of "consciousness" comes divine knowledge. Be "unconscious." Transcend yourself. Then will the Beloved come Himself and kindle in your heart the Knowledge Divine!

Q:- How may I advance on the Path?
A:- Be not as the worldly ones who are after the world. O seeker! Blessed are you if you will remember what the murshid has told you:- "Without the love of God you will not advance!"

Q:- How may I touch the hem of His garment and receive the revelation of Truth?
A:- Pilgrimages will not help you! You will fail to find the Truth as long as you will not look beyond the books into the Heart within. Verily, in the Heart is the shrine of all Prophets and Saints.

Q:- Tell me how you learnt at the feet of your Guru day by day, until you discovered your Destiny?
A:- Each day my Guru taught me but one line: and of his hidden treasure he poured into me what I could receive and hold.

Q:- *Tell me what that one line is?*
A:- That one line is still written on the table of my heart. That one line is:- "Love is enternally young: never old is Love, even if it wears white beard!"

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Q:- Many pilgrim-spot have I seen: I have not found Him. Whither may I go?

A:- He whom thou dost seek,-He is not far from thee! He is the deepest Self of what thou art! Enter into thyself and know that in thee is He whom thou dost seek. Thou mayst wander the wide world through, thou wilt not find Him outside thee: for He is within! And in all thy search never forget that the One thou seekest is He who seeketh thee.

Q:- What, in brief, is the way to Attainment?

A:- First, realise that you live in a state of banishment from the Beloved. Then know that you must die to "selfhood" in order to live in the Beloved.

Q:- How may I think of Allah, the Divine?

A:- Know that Allah is Free and One and Simple. These three indicate the Holy Essence of the Highest, the Supreme.

Q:- Who are the truly spiritually-minded?

A:- They are so very unlike the worldly-minded. The worldly-minded are immersed in attachment: but the spiritually-minded are the mystics who are devoted to the love of the Beloved and they cannot bear to be separated from Him. They are like the moth. Can it bear to be far from the light? The moth is happy when consumed by the light. The spiritually-minded are happy when they

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bear witness to the Beloved by pain and suffering: and they gladly die many a death for Him.

Q:- How does the salik (seeker) prepare to behold, one day, the Beloved?

A:- The salik concentrates on the Heart. He strives to make his Heart a Mirror in which to see the Beloved. Therefore, the salik aims at keeping the mirror of his Heart clean. He polishes off the rust of the mirror. He wipes away the impurities which stain the Heart. Then is the King of Beauty reflected in the Heart. The one great source of impurities is "ego", (Self). Turn back on the "ego" then behold the Beloved in the mirror.

Q:- How may nafs (the ego) be annihilated?

A:- In all his efforts to live a spiritual life, the salik (seeker) tries to be pure. Sometimes he prides himself on his efforts. Sometimes he thinks he is achieving success. Sometimes he loses the joy of existence. It is so difficult, he says, to be spiritual. Then comes to him a realisation of the fact that his work is not pure enough but tainted, spotted. The darkest spot, he finds, is the little "self," the "ego," "I". The salik comes to realise:- "I can, of my own accord, do nothing!" Then he learns to accept whatever comes,-abasement, criticism, contumely,-as the Will of God. Love of God gradually fills him: his "egoism" dies. A higher stage is still to come when he realises that Divine Love and Divine

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Grace encompass life from begining to end. Then all desires, appetites, attachements, allurements depart: he is free: he is calm!

Q:- What is ma'rifat (Knowledge)? How is it related to true Knowlege,- the mystical knowledge of God?
A:- True Knowldge,- the Knowledge of God,- is His immediate Knowledge. It is the "gnosis" to which the mystic aspires. It is supra-intellectual: it is God-given. It is the joy of him who sees God in the purified heart within. And he attains to this "Knowledge" who is "lost" in Him. He is "lost" when he transcends "consciousness." This "transcendence" is often referred to as the state of fana,- the passing away of "self" in the Divine or Perfect Life,- the passing away of the entire empirical self. Until this passing away is relaised, there can be no union with God. This passing away means, necessarily, the extinction of all passions and desires,- all appetites and promptings of the flesh.

It may be noted, in this connection, that the doctrine of fana was first propounded in Islam by Abu Yazid or Bayazid of Bistam. He tells us that he leamt this mystical doctrine of fana from Abu Ali of Sind. It was Bayazid who said:- "When a man is without all, he verily is with the All!"

Q:- How may I be one with Him?

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A:- The first essential is,-know thyself!

Q:- What is the essence of God?
A:- Light: (Noor) God gives constant Illumination. All beauty and perfection are a gift of His grace. This gift is Illumination, Light.

Q:- What is the way to the Life Eternal.
A:- Develop your wings and fly to Eternity. You cannot walk to Eternity. He who hath no wings remains imprisoned in his casket,- a prey to afflictions. Develop your wings: be a bird of aspiration: enter into "unconsciousness," and in ecstasy touch the Eternal.

Q:- What is the secret of God-vision?
A:- To see in daily thought, aspiration and work an outbreaking of the Life Divine. So may he who is a day-labourer know what it is to commune with the King of kings!

Q:- Indicate, in brief, the way of true life.
A:- He truly lives who forgets life in the Presence of the Only One and in the service of the Holy One.

Q:- How may I face the problems of life?
A:- Be strong and bold! So may you pass safe through the perils and strifes of life.

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Q:- What is the fortification which guards you and keeps you strong?

A:- Silence: love it more and more!

Q:- How may we live the simple life?

A:- When you feel free to wander at your will, always remembering the One Beloved. So may you feel happy if you have a house made of mud or if you take a tent or trust to the desert or the rocks.

Q:- Who are the truly great?

A:- True greatness is not calculation. It is a gift of which one mark is:- surrender to an Everlasting Power. So it is that he who is truly great considers that he is a tool of a higher World-Order. The words and acts of such a man, his inspirations and his actions change, not unoften, the character of a society or groups of men and women, for a long period, may be, for centuries. Sachal had that true greatness. He is an inspiration to many of us. A true genius is creative: Sachal's was a creative personality. The Songs of Sachal have in them creative force which has worked for a century but still is fresh,-not exhausted.

Q:- What is the modern note in Sachal's poetry?

A:- One of the modern notes in Sachal's songs is: Respect thyself! Therefore, too, Sachal teaches that we must not under-value others. Do not think yourselves as

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superior to others. Believe in the divine equality of all men.

Q:- Who is the truly strong man?
A:- Faith is strong. Therefore, believe! In the measure in which you believe, you will achieve. Disbelief is decadence. Strong natures, too, delight in wonder and reverence. Remember, too, that strong men are brave men. Weak natures shrink and shirk: strong men understand and achieve.

Q:- Tell me the secret of myself?
A:- The secret of thyself is Noor,-the Light. There is a diamond filled with Light. Behold it within thyself!

Q:- What is the significance of Sachal's songs?
A:- One significance of Sachal's songs is that they are not mere poetry: They indicate a way of life. They are filled with a yearning for God: and they tell us how seeking may fulfil itself in finding. The salik, the seeker, finds God, at last: and God, the Spirit of Love, finds the seeker.

Q:- What is God?
A:- Sachal tells us that God is Haq, Truth,-what the seers of the Upanishads call "Sat" (Being). And God is Good, Absolute Good. And God is Beauty. The human soul has somehow lost Him: but He may be found again

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& the Way of Love.

Q:- Interpret Sachal's doctrine of Beauty.

A:- God is Beauty. Eternal Beauty desired sel-manifestation: so appreared the phenomenal universe.

Threefold is Beauty in its phenomenal manifestation:- (1) beauty of form; (2) beauty of thought; and (3) beauty of action. These three forms of beauty are reflections of the one Divine Beauty. The universe is a mirror in which is reflected the Haq, the Being and the Beauty of God.

Q:- How may man recover lost communion with Beauty?

A:- Veils have fallen on man: and he does not see the Beauty Divine: he remains sunk in ignorance and apathy. Man, under the influence of his gross phenomenal environment, is blind to the Beauty of God and runs after the vanities of the world. Man is a victim to the one great veil,-that of appetite or desire: the flesh is a very serious veil. Desires dominate man and he turns his face away from the Light.

Man may turn to Him again and behold the Beauty of God. This may be achieved by God's mercy and grace. Beholding Him by His grace, we may see Him as Light. Not until the seeker travels to the Realm of Light, may he become truly a "man". Most of us are no better than animals,-excommunicated from the Realm of Reality. Man, tied to a life of the senses, is no better than a

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brute-beast. Man's destiny is to be a divine bird,-to grow wings and fly from this world of darkness to the radiant world of Light.

From the Beauty of the Beloved cometh this world, a "flower," a "ray" of radiant light, a gleam from His wondrous Light, a "miror" in which you may see Him reflected.

Q:- What is Sachal's message to the modern man?

A:- One great message of Sachal is:- "Make thy heart a clean mirror, gaze therein, and behold the Divine!"

Q:- What is the secret of the Beauty of the Beloved?

A:- His Beauty flows from sacrifice. The Beloved lives for others: His daily life is a daily sacrifice.

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THE ANCIENT HOME

ONLY A FEW, very few, of sachal's songs are given here in translation. I have so many they could easily form a new number of the "East and West Series." These poems give a true picture of the man and his message. Sachal realised the harmony of religions and so prepared the way for the political peace between the Hindu and the Muslims which has been disturbed in our days. It pains me to think that India is yet to achieve her freedom. India will not be truly free until we realise the truth of Sachal's vision of Unity and see the harmony of Ram and Rahim. Ishwar and Allah.

[1]

In the heart, pure and lowly,
In the mind, illumined and holy,-
Behold the Beloved!
Why dost thou wander far and wide?
Within thee is a Garden rich in beauty
And fashioned into fairness
The nightingale sings:-
Behold the Beloved!
Why wanderst thou afar,
Sailing over rough seas?
In thine own ancient Home
Is the Holy One,-
Behold the Beloved!

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[2]
Whom hast thou sought through the ages?
Thyself!
But from thyself thou dost turn away:
Why?
Because thou dost not know thyself!
Strive then to know thyself!

Thou art not this mass of bones and flesh:
And thou art not this mask of matter and form.

[3]
Homeless am I!
Yet every place and every picture
Is verily mine!
In my Home of Light,
No darkness dwells.
The very name of Sachal hath vanished:
Alone the One Wonder abides!

[4]
And Truth is not theirs who have turned
From the path of Love!
O song-bird from a far-off clime!
Tell me of the Country whence thou art!
I hear thy flute and am bewitched!
From lane to lane hast thou roamed,
Singing the Song of the ancient Day.

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And this hast thou sung, again and again:-
"They are men, indeed,
Who tell the Truth
In the face of danger and death!"

[5]
They alone who have studied
In the School of Love,-
Will read the lines aright:-
"Be a breaker if thou wilt build!
Break thou customs, conventions, creeds!
Be thou a Man,-a Hero in the storms of life.
Then take up thy instrument
And on every string
Sing the Holy World!"

[6]
Whence do I come?
And what am I here?
A different name had I
In the star that shineth afar!
With a new name am I
Here in this sphere of strife.
Here I am a pilgrim, a lover:
There I was a seer of the Light!
[7]
What sudden sorrow
Did fall on me!

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Unconscious I became:
Then I went into the Deep!
Freely I swam to the Other Shore: I cried:-
"What a wonder, O Wonderful One!"·

[8]
The One is within: the One is without:
And the Same is in your hearts!
In thee, in me, in him!
In every influence, know
The One alone doth act:
And his Act is Sacrifice!

[9]
The Eternal Picture of every one
Is Love: wouldst thou see?
Then all servility renounce!
The Music of Unity announce,
And here, there, everywhere,
Behold thyself!

[10]
In the heart within
Is He whom thou dost seek,-
The Beloved!
The song-bird of the soul
Singeth in the shrine of Beauty
Within thee,-
The Beloved!

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The moon in radiance shines
In the Garden of the Heart
Within thee,-
The Beloved!
Seven veils of Beauty He did wear
And I beheld Him,- the Friend,-
Within me,-
The Beloved!
Right well recognised Him
In leaf and balde of grass
I met Him within me,
The Beloved!

[11]
The lover,-He of Light Supreme,-
In veils did shine
As the Rose of Beauty,-
The Beloved!
In deep red colour divine
Enrobed in wonder vast
I beheld the Mystic Flower,-
The Beloved!
Filled with longing is the moth
For the candle as it burns:
The moth rushes to embrance the flame:
And dies in witness of love
For the Flame Divine,-
The Beloved!

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[12]
He is the Picture,-
The Picture Supreme:
And He comes into the light
To behold the beauty
Of the Drama Divine:
He, the Master-Artist, comes to see
Pictures of His own creation!

[13]
From the depths of Silence Divine
Emerged this world of sound:
So did appear the Hindu
And the Muslim, too!
And, one day, my Master
Called me and said:- "My child!
Be thou not attached
To the many and their 'forms':
Be devoted to the World of the One!
In thy heart remember still the One
And all else forget in Him,-
The Holy One!"

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